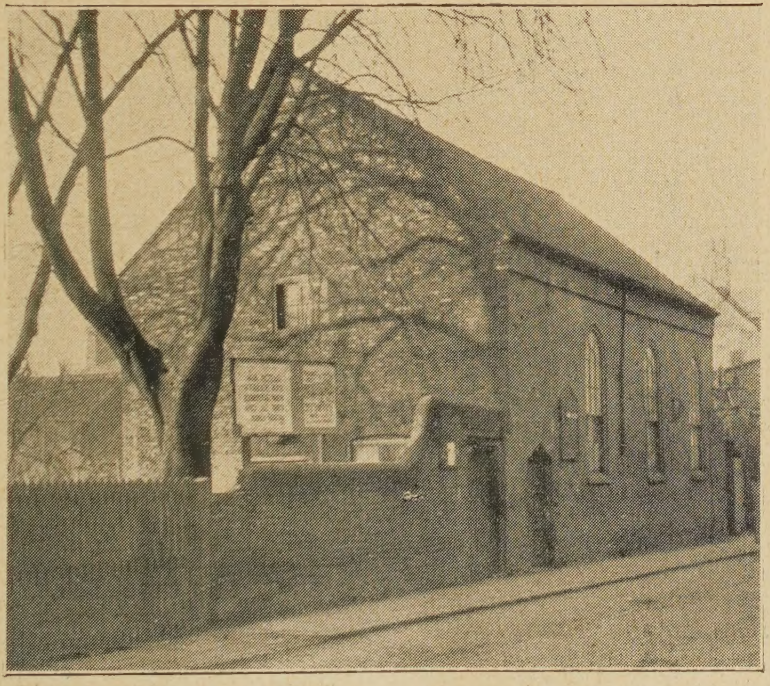
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 296 (Vol. XXV.—5). MAY, 1928. ONE PENNY.



GAINSBOROUGH OLD MEETING HOUSE.

(see page 73).

The British and Foreign Unitarian Association.

Anniversary Meetings, 1928.

(AND MEETINGS OF OTHER SOCIETIES).

Outline Programme.

TUESDAY, MAY 29th.

3-0 p.m.	National Conference: Special Meeting (convened by Circular).	Essex Hall (Upper).
7-30 p.m.	ANNIVERSARY SERVICE— and Sermon (Rev. L. REDFERN)	Essex Church, Notting Hill Gate.

WEDNESDAY, MAY 30th.

10-30 a.m.	B.F.U.A. ANNUAL BUSINESS MEETING.	Essex Hall (Upper).
3-0 p.m.	B.F.U.A. SPECIAL MEETING (convened by circular).	Essex Hall (Upper).
7-0 p.m.	Womens' League: Annual General Meeting	Essex Hall (Upper).

THURSDAY, MAY 31st.

10-0 a.m.	National Union of Lay Preachers: Annual Business Meeting.	Essex Hall (Lower).
10-30 a.m.	S.S.A. Annual Business Meeting and Conference.	Essex Hall (Upper).
10-30 a.m.	Unitarian Historical Society: Council Meeting followed by Annual Business Meeting.	Essex Hall (Room "C")
3-0 p.m.	ESSEX HALL LECTURE by Rev. R. H. U. BLOOR, Subject—"Christianity and the Religious Drama."	Essex Hall (Upper).
4-30 p.m.	Central Postal Mission.	Essex Hall (Upper).
8-0 p.m	B.F.U.A. CONVERSAZIONE (Tickets 1/6 until May 30th; afterwards 2/-)	First Avenue Hotel, Holborn.

The Call of the Lay Preacher.

SEVEN ARTICLES

— BY —

MINISTERS AND LAYMEN

1/6

Issued for the National Union of Unitarian and Free Christian Lay Preachers by the Lindsey Press.

A SPECIAL MEETING of the NATIONAL CONFERENCE will be held, by order of the General Committee, at ESSEX HALL, LONDON, on TUESDAY, MAY 29th, 1928, at 3 p.m., when Resolutions will be submitted for approval, having for their object the establishment (so far as the Conference is concerned), of the General Assembly of Unitarian and Free Christian Churches. No other business will be transacted except such as arises out of the above, or is relevant thereto.

The meeting is held in connexion with the Whit-Week meetings of the British and Foreign Unitarian Association.

R. TRAVERS HERFORD,
Secretary National Conference.

British League of Unitarian and Other Liberal Christian Women.

The Annual Meeting

will be held at ESSEX HALL, LONDON,

On Wednesday Evening, May 30th.

The OPENING SERVICE at 7-30 Conducted by Mrs. W. BLAKE ODGERS.

The BUSINESS MEETING to follow. The President, Miss RUTH NETTLEFOLD in the chair.

The Dulegates' Conference, Friday Morning, June 1st, at 11 o'clock.

THIS MAGAZINE

IS PRINTED AT THE

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THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 11d. post free; 25, 2s.; 50 and 100, 3s. and 6s. and carriage. Local Calendar Cover at extra charge. Apply to H. Bodell Smith (Editor), "Bradda," Manor Road, Cheam, Surrey.

Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: price for single copies—One Penny, by post 1½d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the Editor, "Bradda," Manor Road, Cheam, Surrey.

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in not later than a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Sutton.

TO ADVERTISERS: This Monthly has a considerably much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: This Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

A few copies of the Annual Volume of this Magazine, 1927, bound, up with Index, are still on sale, 1s. 6d. by post.

The Dean of Worcester who preached to a meeting of Unitarians at Birmingham on March 12th, on "The Way to Unity" frankly stated that it is not to be found in unity of creed and unity of Ecclesiastical order, but in unity of spirit and common work.

Mr. and Mrs. T. H. Lewis, caretakers, Cheltenham Unitarian Church, for 33 years, have been presented publicly with a clock and a cheque in appreciation of their services. Miss Theodora Mills made the presentation.

At Walsall Annual Meeting of the Unitarian Church good progress was reported and the minister, Rev. H. Warnock, was thanked for his fifteen years' ministry.

Rev. R. H. V. Bloor, B.A., of Brighton, will be the Essex Hall Lecturer in Whit Week.

Mr. Ramsay Macdonald, once a Unitarian lay preacher, has resigned from Toc H. because it excludes Unitarian ministers from the office of padre, on the ground that they cannot be regarded as Christians.

It is expected that Mahatma Gandhi and Dr. Rabindranath Tagore will visit England this summer.

Mr. Percy Preston, long an active supporter of Unity Church, Islington, and for more than 30 years in office on the executive of the British and Foreign Unitarian Association, reached his 80th birthday, March 28th. Hearty congratulations to him.

The Annual Meetings, Manchester District Association, March 14th, included service in Cross Street Chapel, preacher, Rev. Arnold Williams, B.A., of Oldham; public meeting in Memorial Hall, the President, Rev. F. Cottier in the chair, and Mr. H. Pilling special speaker, subject: "In Front of the Pulpit."

A gift of £400 to Dean Row Chapel, has been made by Miss Brooks.

The Unitarian Sale of Work at Huddersfield realised £223.

At the Kidderminster Chapel the Men's Bible Class made presentation to the teacher, Mr. T. R. Brooke, also a Bible to each member attaining the age of 21 years.

Mr. Fred Maddison preached at the Narborough Road Church, Leicester, March 25th, on "Citizenship and the League of Nations," followed by discussion in the Church Hall.

The Annual Meeting of the Manchester Domestic Mission, Renshaw Street, March 21st, reported very gratifying progress under Rev. D. R. Davies as minister. Rev. E. E. Wrigley of Moss Side, gave an interesting address.

Rev. C. W. Townsend, missionary agent, is announced to conduct special services and meetings at Chowbent, April 21st-29th, 30th.

Rev. Dr. Gow has had a sudden illness followed by an operation after which satisfactory progress is reported with hopes for speedy restoration to health.

The Annual Meeting N. and E. Lancashire Unitarian Mission, was held at Stand Chapel, March 24th, Rev. J. Harry Smith conducted service, and Rev. T. M. Falconer was preacher. There was a business meeting and a discussion on the Missionary Spirit in which Mr. A. H. Hardman. of Bolton, and Rev. Alfred Hall, of Sheffield, expressed different views on the religious situation. Miss Rosamund Taylor spoke on "Youth and the Religious Life." Mrs. Thackray presided.

Our Church at Ringwood, reports good progress and much appreciation of the services of its minister, Rev. H. Hall.

The Annual Meeting of subscribers and friends of the Pioneer Preachers was held at the Hostel, London, April 16th, with a large attendance. Six Churches are served by Pioneer Preachers. During the year they conducted 312 services and made 417 visits. Mr. and Mrs. Withall had contributed £100 to the funds as a golden wedding thank offering. More funds are needed to meet expenses.

Unitarian Lay Preachers had a successful Easter Conference at Cambridge.

At Bury Bank Street, March 18th, a long service medal was presented in connection with the Sunday School to Mr. Amos Smith, 44 years' service; to Mr. Frank Kenyon, 28 years' service; to Mr. Henry Pollard, 51 years' service. Rev. Douglas Walmsley, B.A., made the presentations.

The S.E. Wales Unitarian Society has appointed Rev. H. H. C. Jones, B.A., of Cardiff, as its part time District Minister in succession to the Rev. W. J. Phillips. Mr. Jones commences his duties at once, his congregation releasing him twelve Sundays each year.

Rev. Lawrence Clare makes report that he is happily settled in Montreal, and that he took part in Anniversary Week Meetings at Boston, and preached there in Channing's Church.

Rev. G. E. Hale, Adelaide, Australia, has completed seven years ministry at his Church in which much healthy and active work is carried on. He has been giving broadcast talks and has received many letters of appreciation and arrangements are being made to have his sermons broadcast as Unitarian propaganda.

Rev. Arthur W. Fox, M.A., of Todmorden, has been elected President of the Manchester Literary Club. He was formerly President in 1915-16, and President Manchester and District Ramblers' Federation, 1925.

The 83rd Annual Meeting of the Northern S.S. Federation was held at Bury, on Good Friday, attended by 500 Sunday School workers and friends. Rev. F. Munford, B.A., was preacher, who urged young people to keep their minds open to new truth. At the business meeting Miss A. Dornan, J.P., presided. A gift of £250 from Sir Cuthbert Grundy was reported for the new Grundy Home at Blackpool; a gift of books was made to Rev. F. Munford, in appreciation of his eight years' service as secretary. At the evening meeting Mr. Amos Smith presided, Rev. W. Priestley Phillips gave an address on "Yours is the World," Mrs. D. P. Stewart spoke on "Education for Citizenship," and Rev. C. W. Townsend on "The Goal of Education."

Rev. T. N. Williams charged with heresy by the Welsh Calvinistic Methodists has been asked to resign his connection with that body. His "Heresy" is quite Unitarian in its sentiments.

The Unitarian Sale of Work at Todmorden realised £401 18s. 5d., in aid of a new house for the minister, and to assist school fund.

The Capetown Unitarian Church makes appeal for a special Endowment Fund to commemorate its Diamond Jubilee.

The Annual Meeting, Blackfriars Mission, London, April 3rd, recorded much activity, and difficulty of obtaining workers to staff the various institutions.

The Annual Meeting of the Stourbridge congregation, reported a successful year's work and the restoration of its minister, Rev. W. E. Williams to health and work.

The quarterly meetings of the Yorkshire Unitarian Union, held at Mill Hill, Leeds, April 3rd, passed a resolution of profound sense of loss in the death of its secretary, the late Rev. W. R. Shanks, and sympathy with Mrs. Shanks and family. Rev. F. A. Bullock, of Bradford, was appointed as the new secretary.

Mr. Joshua Warburton, of Bury, has been presented with a medal in recognition of forty-five years' service as teacher and superintendent of the Chesham Unitarian Sunday School.

Two teachers, Pendleton Unitarian Sunday School, Miss A. Thornber, and Miss A. Ertkamp, have been presented with S.S.A. medals for unbroken service of 25 years' or more.

At Newcastle-under-Lyme, an S.S.A. long service medal was presented to Mr. F. Cooper, as a teacher for 50 years, 11 years with the Wesleyans, and between 30 and 40 with the Unitarians. The presentation was made by Mrs. Stapleton, 85 years of age, who had been connected with the School and Church 80 years.

Our Lydgate Chapel has had its 233rd Anniversary, March 28th. It is one of the oldest Chapels in the Huddersfield district

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DEATHS.—Mr. W. E. Robson, Barnard Castle, interred March 15th, 62; Mr. Robert Crane, Brixton, March 18th, 96; Emma Katherine Cornish, Crouch End, London, March 19th; Mr. Walter Vickery, J.P., Shrewsbury, March 18th, 71; Col. Ralph Peacock, interred at Gorton, March 15th, 90; Rev. Wm. Weatherall, London, March 27th, 88; Miss Edith Gaskell, daughter of the late Holbrook Gaskell, Midhurst, Sussex, March 24th, 83; Sarah Smith, Ashton-under-Lyne, March 28th, 64; Mr. John Roberts, Dukinfield, 82; Mr. James M'Ervel, Crumlin, March 27th, 84; Mr. Frank Heape, Manchester, April 3rd, 71; Rev. R. P. Farley, B.A., Detroit, U.S.A., formerly of Bell Street Mission, London; Mrs. E. Gage-Parsons, April 6th, Clifton, Bristol, 87; Mrs. Tom Manson, Glasgow, 70; Miss Edith Simpson, Bolton, April 3rd, interred at Stand Chapel; Mrs. Rachel Ormerod, Newchurch, March 14th, 73; Mrs. J. H. Allick, Newchurch, April 6th, 67; Mr. R. Hitchen, Newchurch, April 11th, 88; Mrs. A. J. Halstead, Rawtenstall, April 6th, 61; Mrs. Louisa Taylor, Stalybridge, February 27th, 80; Mr. J. H. Monk, Leicester, February 14th, 50; Emily I. Roberts, Leicester, February 23rd, 64; Mr. F. R. Beeley, Stalybridge, February 27th, 76; Mrs. M. E. Blundell, Liverpool, April 11th; Mr. S. T. Johnson, W. Hampstead, April 18th, 71.

MINISTERIAL CHANGES.—Mr. R. H. Williamson, of Barnard Castle, is appointed minister of the Southampton Unitarian Church, and began duty there March 11th; Rev. W. R. Clark-Lewis has resigned at Newport, I.W., and accepted appointment at Newark; Rev. J. W. Lee, of Denton, is invited to be the minister at Heywood; Mr. E. G. Lee, of Manchester College, Oxford, is appointed minister of Halliwell Road Church, Bolton; Rev. J. McNeill had farewell presentation at Stannington, March 22nd, and commenced his ministry at Rawtenstall on April 1st, and had public welcome April 21st; Mr. R. W. Davidson, of Manchester College, Oxford, is appointed minister at South Shields and Sunderland.

Several Literature Notices held over.

RECEIVED :—"The Christian Life," Annual Vol., 1927; "The Individualist" for April; "The Wisdom of the Ages" by Dr. Walter Walsh, an address at a Service of The Free Religious Movement.

Seventy-Third Annual Report of the Unitarian College, Manchester; Second Annual Report of the National Council for the Abolition of the Death Penalty (23, Charing Cross, Whitehall, London, S.W. 1); "Cruel Sports" for March, the journal of the League for Prohibition of Cruel Sports (101, Chandos House, Palmer Street, Westminster, 2d. "The Individualist," 2d., 7, Victoria Street, London, S.W. 1.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

The Churches and Society — STUDY COURSE NO. 8.

For Sunday Class or Week-night Circle.

[Suitable reference books:—"Is Christianity Practical?" by P. H. Wickstead, 2/-, The Lindsey Press, 5, Essex Street, London, W.C. 2; "Christ and the Political Economists," by H. Bodell Smith, 3/6, C. W. Daniel Co., Graham House, Tudor Street, London, E.C. 4; and the New Testament. Suggested points for discussion at the end of each section].

(6) SPIRITUAL EXCHANGE AND PRICE.

The late Prof. Henry Drummond wrote a book entitled "Natural law in the spiritual world." The very title is an assertion that there is natural law in spiritual things. In the materialistic view of economics exchange in material commodities is on the principle of self-interest. It is as John Stuart Mill put it, "The buyers must be supposed as studious to buy cheap, as the sellers to sell dear," and he says, "all parties take care of their own interest." In other words, self-seeking is the incentive. But that is the opposite of what the Churches are supposed to teach. It is clearly the very reverse of the Christian principles enunciated by Jesus. No heaven on earth is possible by that rule, for it is the source of greed, antagonism, of every kind of crime, disorder, and warfare.

The Churches exist for something different. It is their function to indicate the uniform action of spiritual law. In so far as they are loyal to the teaching of the Master they declare his law of exchange,—good for evil, blessings for curses. Jesus reversed the old law of retaliation, "eye for eye, tooth for tooth," saying,—Love your enemies! Do good to those who hate you!" (Luke 6, 27.) Unselfishness is to be given even to the selfish that they may be turned from their selfishness. "Give and it shall be given you! With what measure ye mete it shall be measured to you again" (Luke 6, 38.) That is the spiritual law. It is never something for nothing. Good given brings good in exchange. Kindness produces kindness. Moral force begets moral force. The employer who treats his servant considerately and makes him feel that he is his friend, gets loyal and affectionate service. That is what is needed in the affairs of Society. It is the function of the Churches to indicate that and to declare that its application to industry and business will produce a much truer economy than does the practice of the self-seeking principle. In the selfish struggle the buyer pays the least he can for the greatest value he can get, and the seller gives the lowest value he can for the price he demands. And the result is every kind of adulteration, shoddy and swindle.

No price is too high to pay for the realisation of a Christian arrangement of human affairs. The secret of perfect life is worth all that can be given for it. Martyrs have given their lives for the truth. Jesus paid a price upon the cross for pointing out the true way of living. To have all we need we must give all we have. That is both exchange and price. If all acted on that principle there would be no waste of substance nor of human power, and all the needs of mankind would be fully supplied. It is the law of love put into practice. There is nothing more practical than real religion, the doing of what is right, as soon as people are willing to do it. And it is the work of the Churches to be the inspirers of it, the bringers of the light upon the way.

(Natural law in spiritual things; Self-interest; A true incentive; Causes of adulteration and shoddy; Receiving and giving).

(7) CHRISTIANITY AND LABOUR.

Twenty centuries after Jesus the world is still worried with its Labour problem. The Churches look on at the strife and disorder of it as if it be

nothing of their business. Though not powerless to do anything, they leave it to others. That would be a consistent attitude if religion were simply a concern about another world, which it is not, for it is entirely a matter, at present, for the world that now is. Jesus meant that when he said: "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11. 28-30.) He was pre-eminently the teacher of religion, and he was always applying it to the problems of human life around him.

According to Jesus labour should be dependent upon ability. In his parable of the talents the task is to each in proportion to ability (Matt. 25-15.) The talent is a trust. From him to whom much is given shall much be required (Luke 12-48.) If all able to work really shared the world's work according to ability it would not fall heavily upon any. Its yoke would indeed be easy and its burden light. The idlers who do not share it at all make the burden heavier for others: "Woe unto you! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers" (Luke 11. 46.) Labour should not be for selfish gain but for the promotion of life. "For what shall it profit a man to gain the whole world, and forfeit his life?" (Matt. 16, 26.) It should not be merely for the heaping up of profit mongering, but to supply human need. Not selfish gain as opposed to life, but life as opposed to selfish gain is what Jesus teaches. He brings his religion down to earth, his spiritual principles to bear upon all work-a-day problems. The Churches must do likewise if they would follow him.

Suppose a Council of Churches were to invite the representatives of industry, employers and employed, to join with them in seeking to apply righteous principle to all their problems—surely the Churches would only be doing their duty as the spiritual leaders of society. Jesus said, "First be reconciled to thy brother and then come and offer thy gift" at the temple (Matt. 5, 23, 24.) All opposing interests can be reconciled if there is the will to do it. If the Churches were united on this, and took the difficulties of the Labour problem seriously to heart, their appeal would be listened to. No section of the community could afford to turn a deaf ear to them. The Church is the leavening power in the midst of society existing for the very purpose of leavening the whole with the Christian spirit—with the power of righteous principle. Its rightful position is to use and exert its power thus to promote the true life of the community to make its burdens light and to give to the souls of men rest from needless worry and care.

(An easy bondage; Talent a trust; Labour sharing; Purpose of labour; How industrial peace comes; What Churches might do).

(8) CHRISTIANITY AND WAGES.

There is a general admission that every human being coming into the world has a natural right to "life, liberty, and happiness." If that is so, it involves the right of each to equality of opportunity to live. The obtaining of such equality depends only in part upon the individual himself, but much more on the fraternal regard of society collectively for the welfare of each of its members. "All ye are brethren" said Jesus. And again,—"Seek ye first His kingdom, and His righteousness, and all these things shall be added unto you" (Matt. 6. 33; 23, 8.) The principles of brotherhood and righteousness are proclaimed by the Master in those words. It is the business of the Churches named after him, to declare these, and to promote their realisation in the conduct of society.

Now, if these principles of fraternity and justice be applied in the affairs and regulations of the community, all persons will be secured equal opportunity to live. But at present there are social conditions which bar the way. It should be part of the work of any professedly Christian Church to study how to remove the obstructions whatever they are, so that all human beings may be made to see how that can be done, and each and all secured equal opportunity of having their bodies and souls saved from perishing, here and now, just where they are.

Two requisites are, equal opportunity of work and wages to maintain bodily life. There is work waiting to be done that would employ all who are able to do anything. But certain unjust social conditions keep thousands away from it. Given work for all so that there be no problem of unemployment, the second requisite is a living wage. Whoso will study the parable of the Labourers in the Vineyard (Matt. 20, 1-16) will see what Jesus said about (1), Unemployment, and (2), Wages. There it is plainly indicated that no man ought to be deprived of maintenance when not allowed to work, and that allowance for such maintenance to all willing and desiring to work, should be sufficient for need. Men may differ much in ability and opportunity, but all have the same need to live, and the parable lays down the principle that all who do their best according to their ability and opportunity are equally deserving of consideration, and have equal claim to maintenance. Wages should be "Whatsoever is right" under the circumstances.

That is the teaching given by the Founder of Christianity. Do the Churches teach it? If not—why not? If only they would—thousands

who now pass them coldly by would flock to their support. The teaching is revolutionary, but the moral revolution is greatly needed for the salvation of society. A community cannot be held together by its antagonisms of opposing interests whether local, national or international. There is a glorious future for the Christian Churches if they will be truly Christian in following their Master's real gospel. They are called to take their proper place of spiritual leadership. The crying needs of humanity are inviting them in trumpet tones if only they have ears that can hear. Most blessed shall they be if they do not remain deaf to that call.

(The right to live ; Equal opportunity ; A law of wages ; Unemployment ; Treatment according to need ; Revolutionary teaching).

(9) PERSONAL ENDOWMENTS IN TRUST.

All human beings are trustees of the endowments they have received (1) from the Creator, and (2) from mankind. Each has received the gift of life. What will he do with it? All have been given bodily strength, mental ability, will-power to choose and to act. What use will they make of them? These are radical considerations. Whether we know it or not we are accountable to those powers which have given us all we have for the use we make of ourselves. Society and the State both recognise that fact, in expressing approval or disapproval, in imposing penalties upon us for evil use, or rewards and honours for faithful service. See the parable of the Talents (Matt. 25. 14-30).

Ability is labour power, and in economics capital is embodied or accumulated labour, carrying its measure of responsibility in its possessors.

The New Reformation that is greatly needed, and which is inevitable, will bring this truth of trusteeship home to everybody. It will be a great moral re-adjustment, the establishing of a more righteous kind of human and humane relationships. Andrew Carnegie acknowledged his trusteeship by devoting some of his millions to various educational and public purposes, and Cecil Rhodes and others have in various degrees made the same admission. The State has long since begun in some degree to commandeer by super-taxation, the restitution of accumulations of material riches to the people whose combined efforts have created them. Who is to promote the New Reformation—the Christianisation of individual and collective duty? What part will the Christian Churches take therein? Will they have the courage of leadership, or be content to follow behind the outside movements that will consequently of necessity have to be its pioneers? The saving power will come through some agency or channel which the urge of progress will make for it.

In the meantime it should be part of home and family education, of school instruction, and of public reform movements to emphasise and stress this fact upon everybody that all power and ability is a trust of which the possessors are accountable trustees. The emphasis laid upon this will make more clear the worth of each person—his essential and potential value to mankind, and be an inspiration of the noblest ambitions. It is of great importance to declare that everybody is somebody, that no one is worthless, that each and all are necessary to each other, that each can contribute by such ability he has to the realisation of a fuller and richer life for all mankind. Not one is unimportant, and all are precious, embodying undreamed of possibilities waiting development. This gospel of trusteeship possesses wonderful uniting power of universal reconciliation. It applies to the small and the great, to the strong and the weak. It calls for self-realisation in the service of others. It is reasonable Religion and true Christianity, for—"whosoever would be first among you shall be servant of all. For verily the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10. 44, 5).

(All mankind trustees ; Accountability ; Restitution ; A New Reformation ; The right education ; Personal value ; Power of service).

HUMAN NATURE VINDICATED.

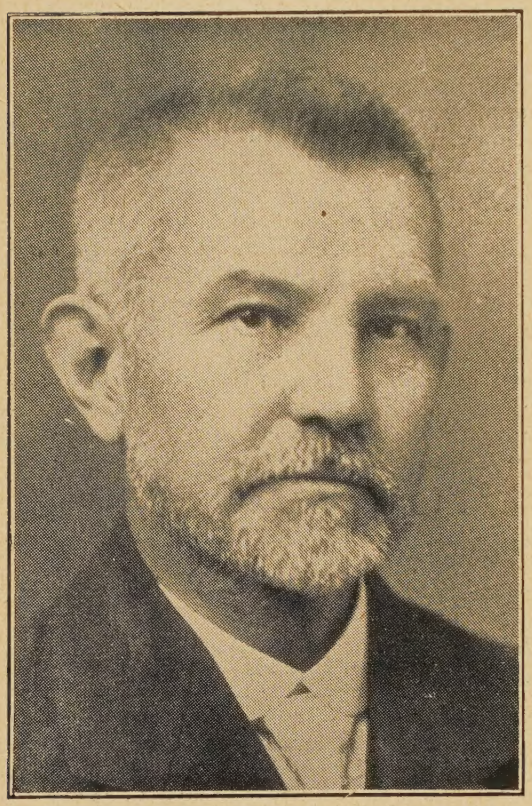
"Poor Human Nature!" some one cries.
Why say you "poor?" I fain would ask.
If you will open wide your eyes
To all the light in which you bask,
To all the riches of man's mind,
In Bibles, deeds of noblest kind—
In hearts of heroes,—you will find
Great wealth to which you have been blind.
Was Shakespeare poor or rich in sense?
Was Newton's spirit not sublime?
The Martyrs' fine munificence
Is inspiration for all time.
These prove man's nature rich and grand.
The same in all,—in every land—
What man CAN be,—and understand,
With mind and heart divinely planned.
Made rich in power for every need,
Man is God's noblest work and deed. H.

A THOUGHT TO THINK

BY HELPING OTHERS TO BEAR THEIR BURDENS WE NOT ONLY LIGHTEN THEM, BUT ALSO OUR OWN.

—Stopford Brooke.

Rev. J. Morgan Whiteman (Gainsborough).



There is a touch of romance about the story of the Rev. J. Morgan Whiteman, under whose ministry a new Church building is being erected to house the congregation which has worshipped for 230 years in the old meeting-house depicted on the front of this issue. Brought up at the Carpenter's bench, in the city of Perth, and with strong evangelical leanings, he was pressed into the service of "hot gospel" evangelism at the early age of seventeen. Migrating to Edinburgh a year later, he found congenial fellowship and a wider scope for his ministry amongst the Primitive Methodists in that city, where he did some pioneering work. He was the prime mover in opening a mission in the notorious White Horse Close—one of Edinburgh's worst slums, whose degraded and dangerous denizens had successfully resisted all previous attempts at evangelizing them. He and one or two friends hired a room in the "close," and proceeded to turn it into a mission hall, Mr. Whiteman devoting his spare time to the necessary transformation, much to the wonderment of the youngsters who came to watch the operations. When the joiner announced, as he put the finishing touches to his work on Saturday afternoon, that he would talk to them on the Sunday evening if they would come and listen, they were equally amused and amazed, and promised to come. Almost every house in the court was represented in that first congregation, and their amusement was probably not lessened when the preacher anticipated their question by announcing as his text the words, "Is not this the carpenter?" The mission carried on for several years, and counted many "converts."

Four years later, when Mr. Whiteman had become a Primitive Methodist minister on probation—the usual preliminary to ordination in that body—he found himself "travelling" in the Wickhambrook circuit, which included the village of Saxon Street, near Newmarket. A new Chapel was being erected in the village to accommodate the congregation of agricultural workers which had been gathered there. Two capable workmen, interested in the cause, went from London to carry out the work with such labour as they could procure, voluntary or otherwise, on the spot. Again the carpenter preacher was in evidence, and devoted the whole of his first annual holiday to the work. His condition was that he should have at least one job given him that he could do from start to finish, so that he could say "Alone I did it-"—a little touch of vanity which was pardonable under the circumstances. The condition accepted, he was given the copper lid to make! He stood the test—in both senses—and was at once promoted: the wood for a panel door was given him, and was duly turned into the finished article and hung in its place before the "holiday" came to an end. He had two more years in the circuit, and preached in the Chapel many scores of times. He is prouder of his door and copper lid than of the fact that his name appears on one of the foundation stones of Saxon Street chapel!

In 1892 Mr. Whiteman entered the Unitarian ministry and has served the following Churches of our Faith: Peckham 1892-93; Bermondsey 1893-96; Eastbourne 1896-97; North End Mission and Hamilton Road, Liverpool (Assistant), 1898-1900; Dewsbury 1901-4; Burnley 1904-8; Chatham 1908-14; Hurst Street Mission, Birmingham, 1914-19; Gainsborough 1919 —. Biographical particulars and portait appeared in this MONTHLY of November, 1914. In that sketch it was stated that "he is a life abstainer from alcohol, a non-smoker, a 22 years vegitarian, a Pacifist, and Collectivist Reformer." The portrait here given has been specially taken for this issue.

With forty-five years' ministry to his credit, Mr. Whiteman has now the satisfaction of assisting at the erection of yet another meeting-house, and although his "assistance" does not take the form of wielding his old tools—whose use, however, he

has not forgotten—it is a great satisfaction to him to have some part in realising the cherished dream of his present congregation to possess a building in which its work can be carried on with greater efficiency and comfort than in the worn-out 17th century meeting-house. During Mr. Whiteman's ministry in Gainsborough great strides have been made in breaking down old prejudices against our church. He was active in the founding of the local branch of the W.E.A., of which he is chairman which is now a strong movement in the town. Mr. Whiteman is now the "oldest" minister of any denomination in Gainsborough.

Gainsborough Old Meeting House. (see front page).

The exact date of the erection of the old meeting-house at Gainsborough cannot be ascertained; but there is positive evidence that it was in use by the congregation before the end of the seventeenth century. It was pretty certainly one of those erected under the Toleration Act for the Protestant Dissenters who had kept together during the period that followed the Act of Uniformity, and some of whom (as their names testify) could trace their descent from the Pilgrim Fathers of Scrooby (ten miles distant) and the kindred group which met in the Old Hall, Gainsborough, at the same time. The record is a badly broken one, but continuity of worship is vouched for by the unbroken list of ministers' names, the longest gap being the short period between the death of the Rev. W. W. Robinson—still remembered with respect and affection by hundreds of Gainsbronians who never darkened the doors of the little chapel—and the re-opening by the Rev. W. R. Clark-Lewis about twenty years ago, 1909. The building has, however, become terribly dilapidated and unsuited for its purpose; and before Mr. Clark-Lewis left—as long ago as the middle of the war period—it was definitely decided to get rid of it and erect a more suitable and commodious set of premises. The chapel and adjoining land were accordingly sold to the large engineering firm whose growing premises almost surround it; but legal and financial difficulties, followed by the deep trade depression and unemployment, have led to continual postponement, until the congregation, backed by the trustees, decided to make the plunge and "get on with the job." Under the inspiration of the new hope thus aroused, the work of the congregation and its affiliated institutions has made great progress during the past year, and although the opening has had to be postponed from the date originally hoped for, it will probably take place about Whitsuntide—in time for the Sunday School Anniversary—that "great day of the feast" to which young and old alike look forward so eagerly.

Recently some anonymous friend dropped a half-crown in at the minister's door, with a note expressing warm appreciation of help of the weekly quotation on the "Wayside Pulpit" board, conspicuous in the photograph. The half-crown was for the building fund.

Mr. H. R. Bramley, one of the trustees, is treasurer for the building fund, and Mr. J. R. Wigfull, F.R.I.B.A., another trustee, is the architect. Mr. Bramley's address is 42, Bank Street, Bury. Contributions may also be sent to the local treasurer, Mr. A. Poole, 31, Silver Street, Gainsborough, or to the minister, Rev. J. Morgan Whiteman.

We hope, when the new chapel is finished and ready to "have its likeness taken," to give an illustration of it in our pages, with some account of the opening proceedings and description of the premises.

SUNDAY ANNIVERSARIES.

[Topics suitable for Sermons or Sunday School Lessons.]

By Dr. A. D. TYSSEN.

MAY 13th.

1534.—Claude of Savoy preaches Unitarianism in Switzerland.
1779.—Jabez Bunting, Methodist born.
1822.—Rev. Thomas Dalton, D.D. died.
1916.—Basil Wilberforce, Archdeacon of Westminster, died.

MAY 20th.

A.D.325-Council of Nicea met.
1567.—Miles Coverdale died.
1579.—Martyrdom of Matthew Hamond.
1806.—John Stuart Mill born.
1841.—Blanco White died.
1876.—The Christian Life first issued.

MAY 27th.

1564.—Calvin died.
1663.—Thomas Emlyn born.
1723.—An edition of the works of Servetus burned.
1819.—Julia Ward Howe, American poetess born.
1847.—Rev. W. B. O. Peabody died.
1869.—Honours School of Theology founded at Oxford.
1897.—Rev. John Briggs Lloyd died.

JUNE 3rd.

1732.—Edmund Calamy, historian of ejected ministers died.
1771.—Sydney Smith, Canon of St. Paul's, born.
1780.—William Hone born.
1804.—Richard Cobden born.
1864.—William Johnson Fox died.
1886.—Essex Hall opened.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

V.—PAUL OF TARSUS. SOME OF HIS DIFFICULTIES.

But Paul had not only to contend with the difficulties and hardships of his journeys. From the beginning of his ministry there were two distinct parties in the community. The Church in Jerusalem compelled all its adherents to be circumcised and to fulfil the precepts of the Jewish Law. At its head was James "the Lord's brother," who would seem to have been a strong but narrow-minded man, a convinced Judaiser as being a Jew himself and unwilling to admit Gentiles into the community. Paul himself realised that Jesus had broken down the partition which divided Jews from Gentiles and he made it the business of his life to preach to the Gentiles. He insisted upon the truth that the "Law" had been done away in Christ and he would not suffer his converts to be bound by its restrictions and ceremonies. Between these two parties stood Peter, whose broader mind could see the truth of the Pauline principles and who had himself preached to Gentiles.

The disciples of James followed Paul about for a time insisting upon the circumcision of his converts. They were hearers of the original Disciples called by Jesus himself and they did not hesitate to brand their great opponent as a false Apostle. In this spirit they came to the Galatians, to whom Paul had first preached and began to undo his teaching and to lessen his authority over his converts. These were people of a Celtic stock, impressionable and somewhat fickle, and the Judaisers made a great way with them. Hence the Apostle wrote his fiery "Letter to the Galatians" which exposes the tactics of his opponents with pitiless severity and reproaches his converts for so soon falling away from his teaching.

Just before he wrote it Peter had come down to meet him and visit the Gentile Church at Antioch. He had been quite satisfied with what he found there and had even eaten with the Gentile converts, though he was himself a Jew who habitually lived according to the "Law" of his race. But some of the followers of James came down also to visit the Church and to make trouble. When Peter saw them, he withdrew from the Gentile table and ate only with his fellow-Jews. This drew down upon him a severe reproof from the fearless Apostle of the Gentiles, who "withstood him to the face." Soon after Paul went to defend himself and his mission before the elders of the community in Jerusalem. Though the account of the meeting in Acts xv. gives no idea of the stormy nature of the discussion, Paul himself gives a picture of what happened in the Holy City. Luke himself writing after the quarrel was over, naturally does not wish to recall its ancient bitterness. He had a high regard for the Church in Jerusalem and shrank from recording anything to its disadvantage. But Paul in writing to rebuke his faithless Galatians had no reason to veil the nature of the discussion. In burning words he reproved them for their folly in listening to those who preached any other Gospel than he had preached to them, and he spoke with something like scorn of the "supposed pillars" of the Judaising community.

In the end the two parties agreed each to recognise the divine call of the other, and each to go on its own way. Some minor restrictions were laid upon the Gentiles along with a contribution to the needs of the mother-Church.

Unitarian Missionary Work

By REV. W. C. HALL, M.A.

(4) OUR MESSAGE TO THE YOUNG.

Under this head I think I can treat together two subjects suggested by the Editor, namely, doctrinal teaching in the Sunday School and by parents. I do so because such treatment raises the question whether our young people in the home and in the school ought to receive instruction in Unitarian beliefs or to be left, without such instruction, to discover for themselves the truths of religion. I take for granted that everybody will agree, that they should come under religious influence and discipline in the home and the school. The question arises whether these are enough to make them (1) Unitarians, or (2) intelligent thinkers on religious matters.

I remember Dr. Jessel using an interesting illustration in this connection. He pointed out that when a doctor was called in, it was not left to the patient to decide which of a variety of medicines he would take; and that it would be equally absurd for a Church to say to our young people—and to all the rest, for the matter of that—"Here is an assortment of religious faiths; take your choice." It was the duty of the doctor to insist on his prescription; and it was the duty of the Church to set forth its prescription and see that its life-giving matter was taken. So it was the business of a Church to deliver its own truths, and not merely to say to the young—and the rest—"Seek and find truth for yourselves."

That was a sound, unassailable argument for specific doctrinal instruction. I know of one or two appalling cases of what has resulted theologically from the neglect to impart such instruction. One is of a man of between twenty and

thirty brought up in a Unitarian home and Sunday School who told me that he did not know what Unitarians believed, and who had drifted to a religious society—which I dare not name, lest I should be libellous—whose ideas of the Bible were positively the maddest I had ever encountered.

So I would add to Dr. Jessel's reasoning another reason for specific religious instruction. IT IS THAT UNLESS A YOUNG MAN OR WOMAN HAS RECEIVED IT, HE OR SHE HAS NO STANDARD WHEREBY TO JUDGE ANY RELIGIOUS BELIEFS, AND WILL BE AT THE MERCY OF THE FIRST STRONGLY PRESENTED VIEWS, HOWEVER IRRATIONAL THEY MAY BE. Those who stand by the orthodox creeds know this truth well enough; it is a truth which very many Unitarians have yet to learn. It is not sufficient to tell our young people to think for themselves; we must give them something to think of, and to think from.

The Women's League.

The 6th Annual Meeting of the Leeds District League was held at Mill Hill Chapel, March 17th, with members from Bradford, Halifax, Dewsbury, Huddersfield, Wakefield, Lydgate, Hull and Leeds. Service was conducted by the Rev. W. L. Schroeder, M.A., after which there was tea in the schoolroom, followed by the business meeting, the President, Mrs. A. G. Peaston, in the chair. Reports and financial statements were approved and officers elected: President, Mrs. Peaston (Huddersfield); Secretary, Mrs. J. Eagleton (Leeds); Treasurer, Mrs. S. Hall (Leeds); Fellowship and Publications Secretary, Miss Wragg (Wakefield.) Miss Ruth Nettlefold (Birmingham), National President, gave an address on her visit to the Prague Congress.

The Preston Neighbourhood Branch met at the Preston Chapel, March 31st, when Mrs. Frank Coleman conducted service and preached. Following tea, Mrs. W. C. Hall, of Southport, spoke on "The Work and Influence of Josephine Butler." There were members present from Ansdell, Blackpool (N. and S.), Lancaster and Preston.

At Coventry Miss Ruth Nettlefold, March 6th, addressed the League branch on her visit to the Congress at Prague.

The League members of Leicester Free Christian Church by a Rummage Sale, February 25th, realised £9, and sent a good parcel to our Rhondda Valley Chapel to relieve the great distress. Mrs. Travers Herford gave an address on "The Value of Worship," March 14th, and spoke later to the Women's Friendly about Nansen's "Farthest North."

At West Kirby the League members held a successful American Tea in February, and raised £14 3s. 6d. for the building fund of the new Church.

At Moss Side, Manchester, the League branch raised £13 5s. by an American Tea, on March 15th.

At Stamford Street, Blackfriars, London, the League branch had an address from Miss Lucy Turner on her visit to Italy, at its March meeting, and Mrs. Quarmby conducted service.

The League branch at Brookfield, Gorton, have held a joint social with the Men's League. The Women's League March meeting, had an address from the minister, Rev. F. Cottier, on "The Plain White Aproned Man." On Sunday, March 18th, the Annual League Service in the Church was conducted by Mrs. Thackray, of Stand, on "The Need for Public Worship."

At Ashton-under-Lyne the League members had an address on "The League of Nations" from Mrs. Mamourian.

The Manchester District Women's League Annual Meeting was held in Manchester, March 10th, with service in Cross Street Chapel by Mrs. W. C. Hall, B.A., who presided at the business meeting later, in the Memorial Hall. Statements and reports from Mrs. Haigh, Mrs. Walmsley and Mrs. Nanson, were received, and Mrs. Woodhouse and Miss Catherine Herford gave addresses.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—H. Bonar.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—F. W. FABER.

THE SUNDAY SCHOOL ASSOCIATION.

The Annual Meeting

will be held on

Thursday, May 31st, at 10-30 a.m.

To Receive Report and Accounts, to elect officers and to transact any other business.

to be followed by an

Address by Rev. G. L. Phelps,

on "DEFINITE RELIGIOUS INSTRUCTION."

Luncheon at Strand Restaurant at 1 p.m.

Tickets 3/- each.

Her "Happy Day"—(Continued).

They parted, radiant, and she rode on without further mishap to the specialist's. She had to wait some time, but when admitted the great man announced kindly that he was going to frighten her, and showed her the photograph.

"Now, Miss Brown, I must be quite candid with you," he said. "There is no kindness in deluding you with false hopes."

"Oh, no," she said.

"I am sorry to say I can do little for you. There is really no cure for arthritis when it is so long established as yours. You should have come to me three or four years ago, or longer. You see how the poison has affected the hip joint, and how the pelvis is twisted."

She did, and could well believe her case was hopeless. Nothing could ever smooth again that bone with its surface eaten rough, or put it into place as it used to be. She looked at it more drearily than she had gazed from the window that morning.

"I see," she said.

Presently:—"But it is getting worse," she pointed out mildly. "Can't I do anything to stop it?"

"The only hope for that is to diet very strictly," he answered. "Rule out all meat, fish, poultry, every grain of salt and sugar, every drop of milk except a spoonful in one cup of weak tea daily. No puddings, cakes, pastry, or fried food. Eat quantities of saltless salads and cooked vegetables, brown bread-and-butter, cheese, eggs, fresh and dried fruit, but not stewed. You will get plenty of nourishment on that, and it will check the supply of poison to the joint."

"I like cafe-au-lait with a little sugar in it," she murmured, "but it doesn't matter. Anything else?"

"You might take solar ray treatment following radiant heat, once or twice a week, which will give relief for about ten minutes after each application."

"Oh, ten minutes? How much?"

"About ten shillings the two."

"One shilling per minute of relief," she said. "I see." She saw everything.

There was no more to be said, so she said nothing. She paid him six guineas and left mounting her machine with a deep feeling of thankfulness to the Powers above because she did it nicely again. But things had a queer unreal look. Could it be herself? Was this still the same old town? Yes, of course it was. These things happened. She should never be free from pain, nor see her lovely places again, nor walk her shining hill-tops, but never mind. Why should one object to crucifixion when everyone had colds and chilblains? No sensible person would.

She reached the Chapel door safely. There she was hailed by a chance acquaintance whom she had not seen for nearly a year.

"Oh, how do you do, Miss Brown? How are you?" came the familiar question. "You DO look well."

"Quite well, thank you," she replied, "but I am——"

"Horrid weather, isn't it?" returned the lady, moving on.

"I thought it rather nice," she declared, and went into the schoolroom.

She was the first, so it was dull, but women soon began to drop in. She entertained them with a brilliant description of a wonderful Japanese screen she had seen at the doctor's, without telling where it was, and used racy and amusing phrases. They thought what a lively conversationalist she was, and envied her high spirits.

"You are always so lighthearted," one of them remarked, and she laughed.

Later she displayed the photo-frames she had painted for the sale of work.

"Well, I do ENVY you, Miss Brown," exclaimed one. "What a gift you have! You must be happy!"

"It IS nice to be able to do it," she admitted, recollecting she would soon have to buy stronger glasses if she meant to go on with her art work, as her eyes were failing.

At tea-time the minister joined the party, and as he was a lively young man yells and shrieks of laughter began to circulate round the table. She sat silent during the minister's sallies, "thruing to mirth all things of earth, as only boyhood can." After a while the noise got on her nerves, and she left the tea-table and sat at the other, sewing, being joined later by some of the others, though some lingered long at tea, and when they returned still frankly talked and made no pretence at anything else.

At six she returned to her solitary home, feeling, as usual, lonely, and thinking of all the dear people who had lived there with her long ago. But "there is always something," as her friend had said. No one could expect to have PERFECT bliss in this life, of course. By the last post had come a letter from another friend. Really, she was rich in these precious possessions. She opened the letter. It proved, as usual from that particular correspondent, a long list of woes, and wound up:—

"Do write soon. I always so enjoy your letters; they are so full of spirit and fun. I often long for your free and DELIGHTFUL EXISTENCE. You don't seem to have any worries like mine. My husband is always grumbling at me, and fancy BOTH the children having measles! I have a wretched cold, too, and lately have developed

quite a CORN on one foot, which makes me LAME. Can you fancy it? Really, I am almost a CRIPPLE! By the way" (this last was crowded into a postscript) "didn't you have a touch of rheumatism a little while ago? I suppose you have got over it long since. It must have been trying for one of your energetic nature to be ever so little inactive. Wishing you a VERY MERRY Xmas," etc.

Then she did the only reprehensible thing of her whole day. She tore up the letter and flung it into the wastepaper basket.

"I am always so lighthearted, and I write such jolly letters," she murmured half aloud as she locked up for the night. "I'm enviable. I haven't any worries, and if I had,what then? Everyone has troubles—there's always something . . . . But I hope I shall not fall again to-morrow. It frightened me."

There was no one to hear any sounds in her room. She went to bed. THEODORA MILLS.

The Unity Fellowship.

OFFICERS.

President: Rev ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

The Fellowship Discussion Circle at Sutton, has been meeting regularly during the winter fortnightly at the houses of members in turn. The subjects discussed have been very various, as may be seen thus: "Doctrines about God;" "Tennyson,—his life and opinions"; "Bishop Barnes and the Prayer Book"; "Emerson, and his Theology"; "Jesus and popular opinions of His time"; "Carlyle and his views"; "The Problem of Evil"; "How to get at Truth"; "Art and the Renaissance"; "Capital Punishment"; "Jesus and Political Economists." The discussions have been interesting and helpful.

The Purley Circle affiliated to the Fellowship, held a few meetings, but at present is temporarily suspended. Its membership consists of Unitarians, Spiritualists and some of the Friends, who agree in free discussion and inquiry. It is hoped to resume meetings. The Wolverhampton Circle meets regularly under the leadership of the minister, Rev. W. Holden, and follows the Study Courses supplied in this Magazine. The Circle at Blackburn appears to be suspended for the present, but it is hoped that there will be resumption ultimately.

The principal object the Editor has in view by the supply of Study Courses is to assist such Study Circles as may be formed, with definite theological subjects. A secondary purpose is to provide the same for any senior and adult classes in Sunday Schools, or week-night discussion classes or societies connected with Churches or not. The plan suggested is very easy to work. If a Circle or Class meets every week—on Sunday or week night, any appointed member can open by reading aloud to the meeting the article on the subject for the week and make any remarks upon it.

Literature.

"The Call of the Lay Preacher," The Lindsey Press, 5, Essex Street, London, W.C. 2, 1s. 6d.

The National Union of Unitarian and Free Christian Lay Preachers has issued this booklet through The Lindsey Press, containing seven articles by ministers and laymen on the work of the Lay Preacher. Mr. H. G. Chancellor, President of this National Union, makes the opening contribution on "The Call," showing what that means. The Rev. R. F. Rattray, M.A., Ph.D., Principal of University College, Leicester, writes suggestively on "The Training of Lay Preachers." Miss Mary Francis, L.L.A. follows under the title—"Women and the Work of the Lay Preacher," declaring that "women have a place" and "their own particular message" in this work. Rev. Charles Biggins, M.A., B.D., Manager of the Essex Hall Book Room, deals with the subject of "Books and Preachers" concerning the ways in which books help. Mr. A. G. Tarrant, B.Sc., F. Inst. P., who is Secretary of this National Union of Lay Preachers, treats the topic of "Organisation and Aims" especially on the help of meetings of lay preachers for mutual counsel and assistance in pulpit duty. The Rev. Alfred Hall, M.A., B.D., shows "How the Lay Preacher can help the Ministry," and the Churches and the Cause generally as missionary and in other ways. The concluding paper is by Mr. Ernest F. Champness, the Editor of this publication and Treasurer of this National Union, his subject being "Some Ideals difficult of Attainment," stressing the service, the devotions, making prayers, hymns, readings and sermon, one harmonious whole with the aim of giving the Bread of spiritual life to the people. Certainly every lay preacher, and all who may be lay preachers will do well to get a copy of this book.

All minds are essentially one in origin, one nature, kindled from one divine flame, and are all tending to one centre, one happiness. —Channing.

We are convinced of an education within us, a development, a future before us. That has begun which must fulfil itself; and in that thought all notion of death being the conclusion disappears like a cloud in the sun. —Stopford Brooke.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

NOTES FROM AMERICA.

When the opponents of Prohibition can cite any other law affecting millions that is perfect in its results and enforcement it will be time to assert that legal restriction of liquor on a national scale is not justifying itself.

—Kansas City Star.

The "Daily News" of Pasadena (Cal.), reporting a bootlegging case, said, "Unable to pay a fine of $800 (£160), this violator of law was sent to the work camp—to work out his fine at the rate of one dollar per day."

The president and officials of a brewery at Newport, Kentucky, have been fined £8,000, and the Vice-President of the firm sent to gaol for two years and fined £2,000 for violating the Prohibition Law.

Miss Maude Royden at New Haven (Conn.), U.S.A., January 9th, 1928, declared at a meeting:—"I praise the wish of the American people to be rid of the liquor evil. It is a heavy part of our national life in England, and I only wish we could rid ourselves of it. It is a great adventure the United States has embarked upon in its sweeping effort to be rid of the evil, and I wish it success."

IN ENGLAND.

The Swanley Working Men's Club, with 600 members, more than half paper members, took nearly £8,000 over the bar alone during last year.

Mr. R. O. Fordham, President of the Biggleswade Liberal Club at a club debate, November 2nd, 1927, said as chairman, that he was a brewer, that he got his living out of breweries, but regretted it. He had come to the conclusion that the Drink Trade was the curse of the country, and if there was a motion for Prohibition before England he would vote for it because he saw the harm the drink did.

TO ALL MOTORISTS!

Professor F. G. Benedict, the world-famous Physiologist, writes:—

"From two or four hours after very moderate doses of alcohol practically all individuals are affected with general depression of nerve-muscular processes, lessened visual acuteness, and lessened eye-hand movement co-ordinations. The driver of an automobile in the traffic of a modern American city has no business to undertake his task after drinking even these so-called "permissible amounts" of Alcohol. The Massachusetts State Registrar of Motor Vehicles, says:—

"Drive the drunkard off the Road."

inflexible Science says:—

Moderate user, keep off!

For at least four hours after a dose of alcohol formerly considered "permissible" you, as a motor vehicle operator, may well be considered

A MENACE TO SOCIETY!"

(Industrial and Engineering Chemistry, 1925, p. 426).

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"SCAMP."

Tiny Mrs. Velvet was a model little mother. No children were better fed or made more comfortable or kept more clean than her little family of five. And she was so wise and watchful. She seemed to know when danger was near and how to guard them from it.

But though she was so proud of her children and was so happy to be among them, she was more than a little worried about one of them

That one was Scamp.

The name had been given to him in fun. When he was small, he was such a jolly little chap, up to all sorts of tricks, and just bubbling over with mischief. And that is how he came to be called Scamp.

As time went on, however, he sometimes carried his jokes too far. He became thoughtless; he became destructive and even cruel; and sometimes he was most unfair. And, then when he was found out, he began to invent excuses and even to cast the blame on someone else.

This bothered little Mrs. Velvet no end, and, time and again, she would take Scamp aside and beg of him to be a little sportsman and play the game. For some strange reason, she seemed to make little or no impression upon him. And this habit of fibbing grew so bad that the little mother's loving heart was well nigh broken.

By and by, Scamp became so positively untruthful, that people found it impossible to believe anything he said. Indeed, the more earnestly he protested that what he was saying was true, the more suspicious his friends became. Once when he was caught telling a very bad lie, someone said, "You are well named Scamp, for a scamp you are and will come to a bad end."

All this pained poor Mrs. Velvet and caused her to grieve over her wayward little son. And many a night, because she loved him so much she just cried herself to sleep.

It seemed such a dreadful thing that a child of

hers should be mistrusted by everybody ; and that she herself could never be quite sure that he was telling her the truth was like a sword piercing her heart.

But an even worse thing befel the unhappy Scamp. Not only did he find truth-speaking an almost impossible task, but he gradually grew to mistrust other people. Many a time, on hearing a remark, he would cry, "That isn't true!" or "I don't believe you." And he didn't believe. He told so many lies himself that, at last he was certain that nobody could possibly speak the truth.

When his mother discovered that he had sunk so low, she was sadder than ever. So depressed did she become that she could neither eat nor sleep and, eventually, she fell ill and died.

That was a fact Scamp could not deny ; but he refused to believe that he had been the cause.

For a time, he missed his mother's love and grieved a good deal about it ; but, soon, he was as reckless as ever, neither believing nor being believed.

And then, one day, he made the mistake of his life.

In a dark corner of the hole that was their home, he was slyly eating a bit of cheese, his sister Sally had been saving for her supper. The moment she missed her tasty morsel, Sally looked about for Scamp, and was just in time to see him pick up the last crumb.

"Oh Scamp!" she said, reproachfully ; "I believe you have taken my bit of cheese."

"Then you believe what is not true, young lady ; what I have just eaten was my bit of biscuit," said the insolent Scamp, making for the door. Before he could reach it, a great scuttering was heard and in dashed Bright-eyes and Long-tail and Sweetie. They were fluttering with terror and cried, "Oh, Scamp, don't go out just yet?" "And why not?" said Scamp, airily. There's such a great cat out there, and he will catch you as sure as anything, if you go out just now." "You may tell that to the marines," sneered the unbelieving Scamp. And out he went. But he never came back. H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road.
Bootle, Liverpool.

My Dear Kiddlekins,—

Here are two little stories by two little cousins both of whom were Christmas babies. Noelle was born one Christmas Eve, and the very next day, which, of course, was Christmas Day, Betty was born. That is what big people call a most interesting coincidence.

Another interesting coincidence is that though their homes are many, many miles apart, they have each sent in a sweet little story for our own corner. Can you guess the third coincidence?

Best thanks to the clever cousins and love to you all, UNCLE FISHER.

ABOUT A CAT.

Once upon a time, there was a cat and he wanted some milk from the milkman. After, he went to the milkman, he (the milkman) said "No." Then, he (the cat) cried. And he went home and found that a saucer of milk was waiting for him. Betty Davies, 6 years.

CLEVER LITTLE PAT.

I have a little dog ; his name is Pat. He is only a puppy. I will tell you how I found him.

I was walking down the street with my Mammy and Daddy and Aunty and Uncle ; and we saw a little puppy, and he was lost. My Daddy picked him up and carried him half way, and Uncle the other half way. Then we went to bed. In the middle of the night, the little dog went upstairs. We wondered what it was. When I say, "Pat, shut the door," he shuts it with his front paws. Don't you think he is clever?

Noelle Noble, 6 years.

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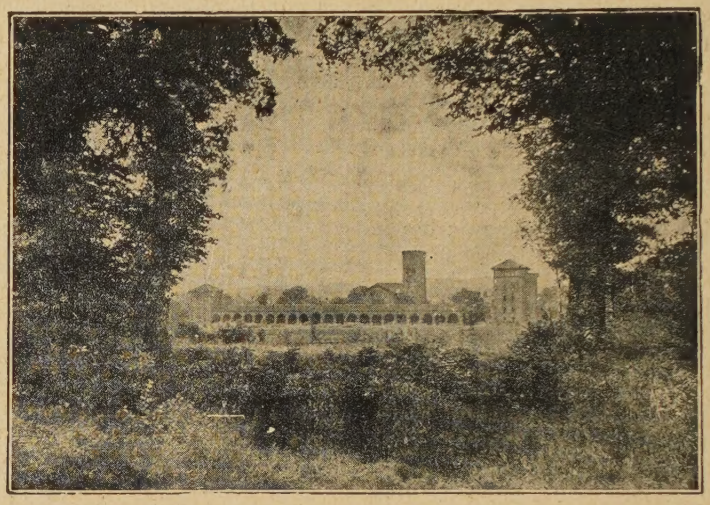

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If you have read the previous statements relating to cremation, made in this Magazine, have given consideration to the subject, and your verdict is hostile, there is nothing more to be said; but if you want more information, ask for it.

There are many, however, who sincerely believe that Cremation is the most reverent and cleanly method of disposing of the dead, and take no practical steps to ensure their own Cremation. When they die they are generally buried in the old bad way. Friends and relations will not discuss new ideas at such a time. What are these practical steps?

1—To put in your will a request for Cremation (the Secretary will supply the correct form of words), or to sign in duplicate a form of request, and send one copy to the Secretary.

2—Become a subscriber to the Cremation Society of England, and receive a National Certificate which will be honoured at any Crematorium in this country. Annual Membership, £1 1s. 0d. per annum; or Life Membership, £5 5s. 0d.

As a serious duty the matter is worth ten minutes' consideration—not some day, which means never, but NOW.

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